

ISOMORPHIC AND ALLOMORPHIC PECULIARITIES OF THE LEXEME "VALUE" IN THE LINGUISTIC AND CULTURAL ASPECT (IN THE EXAMPLE OF ENGLISH AND UZBEK WORKS)

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Annotation: Scientific research conducted at the intersection of linguistics and cultural studies was combined, and the field of linguoculturology emerged as a new direction forming their basis. In this article, the similar and different aspects of the lexeme “value” in linguoculturology have been considered on the example of the works of English and Uzbek writers.

Key words: linguoculturology, value, crosscultural analysis, comparative analysis, lexeme, linguistic term, simple and artificial words, universal values, moral values, semantics.

Introduction

In today's world, the relations between Eastern and Western countries, particularly their literary and cultural collaborations, literary influence and intertextuality, translations, and their role in literary cooperation, have been subjects of interest for linguists and literary scholars for a long time. Indeed, one of the important tasks in the field of literary studies, or more broadly, contemporary linguistics, is to study the literary connections between Eastern and Western countries. Research in this area focuses on investigating the extralinguistic factors of the literary languages in both regions from a comparative perspective.

Main body

Studying the comparative analysis of national values and cultural peculiarities that have influenced the English, American, and Uzbek literature throughout their extensive histories allows us to identify and appreciate the similar and different aspects found in these languages.

In this context, it is worth emphasizing that, as stated by the First President of the Republic of Uzbekistan, Islam Karimov, “Necessary conditions have been created to fully and genuinely reflect the values and spiritual heritage of our nation, the history of our people, and its present-day significance, in order to promote free creativity.” [1] Therefore, all the works written in the national spirit are enriched with national values.

First of all, we will do a lexical-stylistic, structural-semantic and linguistic-cultural comparative analysis of the lexeme of national-cultural value in Abdulla

Qadiri's novel Mehrobdan Chayon, which is considered one of the masterpieces of Uzbek novelist.

“Анварнинг “чилласи чароғ кўрмаган” бўлса ҳеч боки йўқдир, бироқ йигирма кунлаб бешикда исмсиз ётиши қизиқдир, чунки янги “қадрлик меҳмон”га от қўйиши на отасининг эсига ва на онасининг хотирига келган эди. Орадан йигирма кун ўтса-ку, болага исм қўймасалар, деб ота-онани айблаш оғир. Балки Салим бўёқчининг тирикликдан қўли бўшамагандир. Анорбибининг бўлса олти боланинг хархашасидан қўлоғи тинчмай мияси суюлгандир, ҳар ҳолда бу “қадрлик” боланинг оти муҳтарам маҳалла имоми тарафидан қўйилмаганидек, ота-она томонларидан ҳам насиб бўлмади. Исм қўйиши вазифасини йигирма иккинчи кунларда ўн икки ёшлиқ Нодира адо қилди”.

This passage is taken from the chapter entitled "A poor family in Bakhmalbaf", where the events related to the unexpected birth of the sixth child - Anvar - in the Salim painter's family are covered. It is used as a sarcasm, not in the style, but in order to express that it is devalued. Such units are called ironic euphemisms in linguistics, and they can be used in many places in this novel.

At this point, another aspect attracts our attention, that the expressions “қадрлик меҳмон” (honored guest), “қадрлик” (honored) in the same example, when viewed stylistically, carry ironic and sarcastic meanings through the stylistic tool of irony.

It can be seen from this that stylistic meaning can also be conveyed by means of linguokulturemas, and this, in turn, leads to a proposal to introduce a new linguistic term into the science, which is interpreted as lingvokulturostilema.

In addition, in Salih Mahmud's advice to Anwar, there are many passages about value, especially wealth.

“Бўтам Анвар, — деди бир кун маҳдум, — дунё деган кўб ноёб нарса; кишининг бир кун бўлса йиғлаб-сиктаб ўтиб кета берадир, илло, зар қадрига етиш керак... менда бўлса ўзингда тургандек гап, болам”.

As we can see, in the above passage, by using the folk proverb “зар қадрига етиш керак” (one should appreciate the value of money), Mahmud emphasizes that even when one's money and possessions increase, one should know how to save and appreciate it.

In the next passage, we will be able to see the system of the khanate during the time when the novel “Mehrobdan Chayon” was written, the tyranny and cruelty of the khans, especially through the expression "the ungrateful khan".

“Султоналининг тарбузи қўлтуғидан тушиб, Абдурахмон ва шерикларидан гижинган ҳолда, Гулшан билан хайрлашди. Бутун кун зир югуриб юрганига эмас, ифлосларнинг гализ муваффақиятига чидамас эди. Бу чучмал адоват билан ингичка табиъатлик Анварнинг не кайфиятка тушишини

тасаввур қилолмас; ит феъл, қадр билмас хонга аччиғ қилиб мирзолиқни ташлаб кетмаса, деб қўрқар эди”.

As we have seen, the lexeme of value is reflected in the above-mentioned work in different forms and structures.

In addition to the above statement, we present the analysis below because there are a number of lexemes representing values in the novel “Otgan Kunlar” (The Past Days), which is considered the first prelude of Uzbek novelism.

“Ўтган кунлар” асарида кадрни англлатувчи сўзлар ўн беш ўринда келтирилган бўлиб, асосан, **кадрдон, кадрдонлиғ(кадрдонлиқ), кадру қиймат(кадр-қиймат/кадру-қиймат), кадрлик, кадрсизланган** каби лексемалар орқали ифодаланади.

Words meaning value are mentioned in fifteen places in "Otgan Kunlar" and are mainly expressed by lexemes such as “qadrdon” (close friend), “qadrdonlig” (appreciation), “qadr-qimat” (value/valuation), “qadrsizlangan” (depreciated).

1. *“Матлуқам Кумушбибига. Маним биринчи хатим билан сизнинг менга қилатурган эркаликларингизга бир чек қўйилган каби эди. Лекин бунга тушунмабсизми ва ё тушунишка тиламабсизми, ҳайтовур яна ҳам эски эркаликларингизни тарк этмабсиз. Хатингизни ўқур ва ўзимни кулгидан тўхтата олмас эдим. Орзуга айб йўқ, дейдирлар. Чекдан ошиб қилган хужумларингиз эски **кадрдонлигингиз** отига кечирадир. Эндиликда сизга мендек вафосиз ва ҳийлагар бўлмаган янги эр топилгай эди, деб аддои Отабек Юсуфбек ҳожи ўғли, 26 жавзо, 1265-нчи йил, Тошканд”.*

2. *“— Ўғлим, — деди, — сийлаганни сийлаш керак, энди сенга **кадрсизланган** бўлсалар, аммо бизнинг қошимизда уларнинг **кадр-қийматлари** юқори, қутидор бўлса кўз очиб кўрган қудамиз, хотининг бўлса бош келинимиз. Агар сен мени отам дейдирган бўлсанг, шуларнинг кўнглини олмоққа тириш. Қайин отангдан мени қувлади, деб кўнглинг олинмасин, чунки у бечора ҳам бир шайтоннинг васвасаси билан бу хатога тушкан. Ҳар ҳолда ҳурматларини бажо келтир, Марғилон деган шаҳардан сенинг юзингни, деб келадирлар”.*

3. *“Бошқа йигитлардек ортиқча ўринсиз сарфларим бўлмагани учун оз замон ичида уч-тўрт тилла пуллик ҳам бўлдим. Ишимга ихлос билан қараганим учун манинг тўқуған ишларим ўзгаларникидан **кадрлик** юрар ва халқ орасида ҳам отим «уста Алим кичкина» бўлиб шуҳратланган эди”.*

4. *“Эртасига Азизбек мазкур икки кишини ўз ҳузурига олдириб махтовчиға улуг мансаб ато қилар ва иккинчисини ўлимга буюрар... Бу ҳукм мажлисида ҳозир турган отам маҳкумнинг гуноҳини сўраганида Азизбек жаллодга бақирар: «Тезроқ олиб чиқ!» Отам тагин қуллик қилганида жаллодга буюрар: «Кўлинг-дагини бўшатиб, ўрнига ҳожини олиб чиқ!» — Мана кўрдингизми, отамнинг **кадру қийматини**”.*

The words “esteem”, “undervalued”, “valuable”, “value” used in the above passages can be used to contrast the meanings of value and depreciation.

English literature is rich in unrepeatable works, and in turn, the lexeme value is widely used in a number of works. One of them is "Sense and Sensibility" by Jane Austen. One of the aspects that increase the level of importance of this work is determined by a series of references made by the writer to the lexeme value during the work.

1. *“The impertinence of these kind of scrutinizes, moreover, was generally concluded with a compliment, which though meant as its douceur, was considered by Marianne as the greatest impertinence of all; for after undergoing an examination into the **value** and make of her gown, the colour of her shoes, and the arrangement of her hair, she was almost sure of being told that upon "her word she looked vastly smart, and she dared to say she would make a great many conquests.”*
2. *“In that point, however, I **undervalued** my own magnanimity, as the event declared; for I went, I saw her, and saw her miserable, and left her miserable and left her hoping never to see her again”*
3. *“He **valued** their kindness beyond anything, and his greatest happiness was in being with them”*

As we have seen, in the works mentioned above, the lexeme value is used in the form of a simple and compound word and belongs to the categories of adjectives and nouns. In this work skillfully written by the Spanish writer Cervantes, the lexeme **value** is divided into simple and compound forms, typical of noun and verb word groups.

In addition to English works, the lexeme value is also widely used in works written by American writers, which can be found below

1. *"Thank you very much," I said. "I **value** your opinion."*
2. *2. "Perhaps that is wisdom." "It is a very unattractive wisdom. What do you **value** most?" "Some one I love." "With me it is the same. That is not wisdom. Do you **value** life?" "Yes." "So do I. Because it is all I have. And to give birthday parties," he laughed. "You are probably wiser than I am. You do not give birthday parties"*

The lexeme value used in this work has a morphologically simple structure and belongs to the noun group.

Conclusion

In conclusion, we can say that in the works enriching Uzbek literature, the lexeme of value is used with various adverbs, and its simple, artificial and double forms are widely popular. The use of language units meaning the concept of “value” in English and Uzbek fiction plays a great role in the manifestation of national, moral and universal values in the culture of each nation. As a result of our analysis, it can be said that both language cultures pay special attention to values, however, we can see

significant differences in the semantic aspects of value expression in Western and Eastern literature.

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